

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, DEC. 2, 1915

NEW SERIES, VOL. XVII, NO. 48

KINGDOM BRIEFS

Rev. J. B. Perry resigns at Sallis and will attend the Seminary at Fort Worth.

Texas, Missouri, Kentucky and Alabama Baptists have all put their whole co-operative work under one administrative board.

Brother Bryan Simmons is this week conducting a meeting at Belen. This church and the one at Marks would make a good field for the right man.

The Word and Way, speaking of a Baptist preacher who had gone to the Episcopallians, wishes for him increased usefulness. Any reflections in that wish, brother?

Mr. Jno. B. Ricketts has been elected to serve as executive secretary of the interdenominational laymen's missionary convention to be held in Jackson next February.

The Texas Pastors' Conference had a two days' program. The convention was great in attendance and the best reports were made ever known in the history of the work. The brethren are to be heartily congratulated.

The United States Public Health Service has offered its services in making a survey of the territory about New Orleans to locate the breeding places for mosquitoes with a view to their extermination. This is a move in a much needed work.

You will find on the last page a most tempting offer of your choice of a number of good books for a new subscription to The Baptist Record. By ten minutes' work you may get one of the best and most popular books published. Get as many books as you get subscribers.

The Kentucky General Association adopted the budget plan, authorizing a committee of fifteen to recommend the amounts to be raised each year for each object of benevolence; and their executive board is to put it into operation, employing a general secretary and such other officers as may seem necessary.

Thursday, November 25th, at Millington, Tennessee, were married Mr. R. D. Potts and Miss Anne Clifton Van Dyke. The bride is a granddaughter of Dr. L. R. Gwaltney, and the groom a son of Dr. T. S. Potts, of Memphis, and descended on his mother's side of Jno. Gano, first pastor of the First church of New York City.

At the Tennessee Convention, two weeks ago, it was decided to purchase Dr. E. E. Folk's stock in the Baptist and Reflector at par value, \$6,050. The same to be due and payable when Dr. Folk ceases to be editor. A board of nine members were appointed as managers, to elect the editor, fix the salary, and assume business management. The other stock they will seek to secure without cost, and the board of missions is authorized to expend such sum as they deem wise for space in the paper. We take it that Dr. Folk will continue as editor. His place would be hard to fill.

The Alabama Baptist reports: "After a warm debate of three hours' duration, the State Convention, by an overwhelming vote, abolished the State Board of Missions, Educational Commission, Board of Ministerial Education, aged and infirm ministers, and created in lieu of these a general board of thirty-six members to have charge of all the objects fostered by the convention. The general board is to be divided into three departments, to be known as the department of missions, education and social services. This board will elect a general secretary to have charge of all the denominational interests."

The editor of the Western Recorder says: "On a number of occasions in our own State, in soliciting for our paper we have been met with the remark, 'I take the three mission journals.' The Editor of The Record, at an association, once preached to about a half-acre of people on religious literature, but found on approaching them personally that a good brother had immediately set to work for one of the mission journals and satisfied the conscience of the people by getting subscriptions at twenty-five cents. He was a success, but we seriously doubted if the good had not interfered with the better."

See attractive Premium Offer on last page.

A resolution was introduced at the Tennessee Convention to appoint a committee on contributions, virtually an apportionment committee, to decide the amount to be raised for each benevolence and allowing for one extra campaign a year. The State Board to be charged with raising the amount, one-twelfth of which shall be paid each month in advance. The resolution was allowed to lie over for consideration at the convention one year hence. A resolution was introduced making the Convention Board to consist of one member from each association, but it failed to pass.

They seem to have had trouble in Georgia because of some boards of trustees ignoring the instruction of the convention. To prevent the repetition of this, a special committee of five, two preachers and three laymen, was appointed with authority to dismiss any members of boards violating instructions and fill the vacancies. The convention partook of the nature of a revival, and things are brightening up.

We publish this week an article with reference to the proposed union of all evangelical churches in the Philippines. This is a timely protest and shows how necessary it is to resist the beginnings of all such tendencies which crop out now and then among workers in the foreign mission fields. The plans of some who disclaim any desire for "organic union" will lead to just the situation that our Baptist people are facing in the Philippine Islands.

Rejoice not that your name is found in "Who's Who" or in the catalogue of the Hall of Fame, but that your names are written in heaven.

The General Association of Kentucky recommended the establishing of a sanatorium to the favorable consideration of the executive board.

The Baptist pastors of Missouri will hold a prayer conference in Kansas City, December 15-16. It is for the enduement of power.

J. H. Hobbs preached the Tennessee Convention sermon this year. W. F. Yarborough was appointed to preach the Alabama sermon next year. These Mississippians will come to the front!

Congressman Kitchin, who will probably be Democratic leader in the next House of Representatives, is a Baptist and a world-wide prohibitionist. Here's to his health and success—in cold water.

Retiring Mission Secretary W. B. Crumpton, of Alabama, was presented a gold watch and chain in appreciation of his twenty-seven years' service. He was retained as secretary-emeritus at a salary of \$1,500.

Dr. J. B. Lawrence preached at Pelahatchie Sunday, and the church made a subscription for local expenses of next year which promises to relieve the board of the assistance they have been receiving hitherto. This means a good advance for them.

Sometime ago President Elliot, of Harvard University, announced that what the world needed was a new religion. Now Harvard has established a chair of Confucianism. "Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing."

In a game of football recently the representatives of the University lost the game, it is said, because the chancellor had barred a number of players because of their low grade in class work. If this is true, it is greatly to the chancellor's credit; for while this is according to regulations of the athletic association, some schools have not always been faithful to it.

Robt. H. Coleman retires as business manager of the Baptist Standard, and Editor Routh assumes that additional work. The Texas Convention wisely gave almost an entire night session to the consideration of the paper. They are coming to see that no department of the denominational work more vitally affects the interests of the kingdom.

Mr. Tom Watson, of Georgia, is being tried in Federal Court at Augusta on the charge of sending obscene literature through the mails. Of course, the prosecution this time, as once before, is being pressed by the Catholics. Mr. Watson says all the alleged obscene literature in his magazine complained of consists of extracts from Catholic books of theology.

Sermon Section.**DIVINE SUFFICIENCY.**

(Annual sermon preached before the Mississippi Baptist State Convention at Hattiesburg, November 9, 1915, by Rev. R. L. Motley, D. D., of West Point.)

Quoting from the Revised Version, I announce as the text of the hour, II Corinthians 3:5-6, "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant."

When, under a new covenant, Christ gave the commission to His newly constituted church, He not only outlined its plan of procedure, but also pledged sufficient help in the power of His own presence.

Not a message of truth was to be spoken; nor an ordinance was to be administered; and not a word of instruction was to be given a new convert without a consciousness

of the presence and approval of the Almighty.

This, it appears, was fully recognized by the early ministers of Christ, especially by the Apostle Paul, in the light of whose teaching mainly I purpose to speak at this hour. It was he, you remember, who asked, "And who is sufficient for these things?" It was he also who triumphantly exclaimed, "I can do all things through him who strengthens me!"

Let it be remembered that we are essentially social beings; and that, whatever relieves human need, involves one or more of the principles of Christianity. Our task, therefore, does not end with the taking of souls for Christ; every human need is an open door for the exercise of our Christian graces.

Our Savior, while on earth, not only pardoned sinners, but also ministered to the physical needs of the people; and in no sense are his followers to neglect the temporal needs of men. The deepest human needs, however, are the needs of the soul.

A prominent minister, speaking of the people of his great city, said, "Many of them need bread, but they need Jesus infinitely more." Complete relief for the sin-smitten soul will result in an adequate solution of well nigh every ill of life. Our Savior, while fully recognizing the importance of food and drink and clothing, exhorted His hearers, saying, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Questions of sociology, if rightly settled, must be settled at the foot of the cross. The glaring deformities of our social organism will be corrected only when we come to Golgotha's heights and learn experimentally the power of redeeming grace. Neither the babbling sentimentalists nor the cold-blooded skeptic will ever be equal to the demands of an hour like this. There is not a little to make the bravest heart grow faint. Even the most sanguine will hardly deny that, in many places, there is a lamentable falling away from the "faith delivered once for all to the saints."

Itching ears demand a bloodless religion and spurn the glorious doctrines of grace. Not a few pulpits have yielded to the demands of the unregenerate, and with limping apologies, proclaim an emasculated gospel that is worse than worthless for both saint and sinner. Much that passes for evangelical teaching is manifestly a hindrance rather than a help toward a lost world's recovery; while many modern heresies sufficiently subtle and diabolical to deceive, if possible, the very elect, are sweeping through the land with alarming rapidity. It would seem that Satan, having read the approach of his doom, is redoubling his efforts to hold the lost and, as far as possible, to render unhappy and unprofitable the servants of the Most High. It is also true that, while wealth has increased at an incredible rate, pov-

erty continues to wage its fearful warfare upon countless, helpless victims. At this very hour gaunt famine like a hungry wolf crouches before the door of unnumbered homes. The present brainless, heartless war, involving well nigh every great civilized nation on the globe, sweeps on in its carnival of blood, wasting wealth, uprooting civilization, and seriously threatening all plans for the speedy evangelization of the world. But God "moves in a mysterious way His wonders to perform." The law of compensation has not been annulled. The rugged mountain has its peaceful valley; above the cruel thorn one finds the fragrant rose; and, in spite of discordant notes the soul is ravished with the harmony of music. The blindest enemy of God has an immortal soul which may, under the divine touch, shine infinitely brighter than any diamond of earth.

Divine sufficiency exhausts not itself in the solution of earth's gravest problems, and we will have come to a joyful understanding of this blessed fact when we take into account the following propositions:

First, That man, of himself, is insufficient in all that pertains to his highest welfare. At the very outset, man's inability to create anything, whatever, largely settles the question of human insufficiency. Among all the boastful representatives of ancient and modern cults not one can be found who possesses, in any sense, creative power. This power belongs to God alone. At best, man can only reconstruct, re-adjust, apply and give direction to that which came into existence under the miraculous touch of the divine hand. The forces of nature, with an intelligent Creator directing them all, must be recognized and obeyed if we are to have the ordinary necessities of life. The soil and the seasons, together with every creature, are man's to be employed for the common happiness of the race and for the glory and honor of God who is the Author and Giver of them all. We stand amazed in the presence of human inventions. Earth and sea and sky contribute to a display of human genius. By day and by night we gaze in wonder upon the material universe, and with mental vision sweep the broad horizon of human achievement and ask, "Whence came it all?" One reply and only one can be made—"From God."

Again, you will note the insufficiency of man in every effort on the part of the lost to save themselves. Left to himself, man naturally regresses, since the very principle of death is inborn in man. Psalms 51:5; John 3:3, 18, 36; Ephesians 2:1, 2, 3; Titus 3:5, 6, and many other Scriptures show conclusively that salvation does not come about as a natural inheritance, and that it is not based upon human merit whether inherent or acquired by an outward obedience in the observance of ordinances and in the mechanical performance of good works. In taking this position, I am not unmindful of a popular religious theory known as the "culture theory," which is making considerable headway among many of shallow thought and conviction. "This theory," says Dr. P. E. Burroughs in "Winning to Christ," "denies the necessity of conversion and puts forward culture as the supreme need, the one thing essential in the bringing of the life to a right relation with God. Human nature, they say," continues the writer, "is not naturally sinful and tainted; rather it is essentially holy and God-like. He does not need to be brought into the kingdom; he requires to be kept from growing or going out of the kingdom. He is by nature rightly related to Christ, and so far from needing to be converted to Christ, our one concern should be to keep him from being converted from Christ." With my own ears, I recently heard a minister—not a Baptist—declare with studied emphasis, that all infants are born saved and are in the kingdom with or without "baptism;" and that if the home and

church would guard them properly, it would never become necessary to bring them back to the church. His assertion was quite as vague and empty as it was emphatic. He failed to cite a single passage of Scripture in proof of his proposition, expecting his hearers to accept his bare statement as final. It is passing strange that this theory should receive the slightest consideration, in view of the fact that its advocates are unable to furnish one syllable of truth in defense of its claims. It is equally strange, however, that many who deny this theory contend for salvation through the observance of ordinances and the performance of good deeds. They flounder through the Scriptures and purposely or otherwise wholly ignore the word of inspiration which plainly states, "By grace are ye saved through faith; and that not of yourself; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is clear that, if one can be delivered from sin through outward performances, then the gift of God in Christ Jesus becomes of no effect. Human deeds and material substances would then be substituted for a living Savior, and rank infidelity would become the religion of the race. Away with such fallacies! Well does every regenerate soul know that one must come under the blood by faith for cleansing, and that "none but Jesus can do helpless sinners good." It is equally true that those who trust in anything save the merits of the atoning blood of Christ are lost and lost now. In the holy hush of this blessed hour the regenerate, and only such may sing:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed!"

Once more, man's insufficiency is no less clearly seen in his utter inability to save others. One may unfold the way of life to another; persuade another; he may intercede for another, but salvation is a personal matter between the individual sinner and his Savior. No one can hear for another, repent for another, or believe for another. Nor can one obey the commands of Christ for another; exercise saving grace for another in the "washing of regeneration, and the renewing of the Holy Ghost," or grant absolution to a back-sudden saint. The attempt at salvation by proxy has wrought untold harm to the cause of Christ and is largely responsible for the unhappy conditions, religiously, that obtain throughout the civilized world.

Alas! we cannot call the spiritually dead to life. We may remove the stone of ignorance and superstition, but God alone can speak the life-giving word to souls that are "dead in trespasses and sins." The lost at our side, going down to death and hell, are beyond our power to save. The saving of the heathen, going on to judgment ten hundred million strong, is beyond human power to accomplish. But all of these will be saved by grace divine when they hear and heed the gospel of the world's Savior. You and I cannot save the lost, but we can give them the gospel of Christ; and, by earnest prayer and tearful entreaty, under the guidance of the Holy Spirit, we may lead them to a penitent acceptance of Him who alone can save. This, in the last analysis, is our life's task; and, for the successful performance of this divinely imposed task, God will abundantly supply every need.

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BLUE MOUNTAIN BREEZES.

The writer got only a glimpse of the convention. Press of duties made it necessary for him to leave at the close of the first day.

The second quarter of the forty-third annual session of Blue Mountain College has just opened. Five new boarding students have come in to take up the work with the opening of the second quarter.

We have just had a most pleasant visit from Rev. Dr. McCourtney, State mission secretary for the Baptists of Arizona, who has a step-daughter in the college here. Brother McCourtney made a splendid chapel talk, and his short visit made a most excellent impression on all who met him. He has held his present position in Arizona for nine years.

In a complete revelation of his will, also, is to be seen an evidence of divine sufficiency. That this open book is the true word of God, unnumbered thousands have believed; and, for the principles growing out of this fact, thousands have freely given their lives. It is a sad day when either self-appointed or divinely-called teachers deny a complete revelation of God's will, and set out to discover the truth and wisdom of God in some nook or corner of this blessed volume, accepting what they like and rejecting the rest at will. Alas! what shall become of the race if the only true guide-post to the way of life and duty is removed from its original base and sadly mutilated from bottom to top? The inspired writer declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." Surely our God who was good enough and wise enough to give us a sufficient revelation of His will, has been good enough and mighty enough to preserve it in its entirety until now.

Again, as we come to consider the full work of redemption, we are overwhelmed with a sense of the all-sufficiency of divine goodness and power. Far beyond the reach of the finite mind was the scheme of human redemption wrought out in the councils of the Godhead. In words of pathos and beauty the scheme of redemption was foretold in the following language: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Another step and we note the scheme of redemption as it was revealed in the life, death and teachings of Jesus. Concerning him, the inspired writer expressly declares that "God was in Christ, reconciling the world unto himself." He also says that "when we were yet without strength, in due time Christ died for the ungodly." He further adds, "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation * * * and became obedient unto death, even the death of the cross." With joy and amazement we listen to the words of Jesus Himself concerning the scheme of redemption which He had come to accomplish. In simple terms, He says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world might be saved through him."

I beg leave to submit the following deductions that I believe must be drawn from this proposal of the Evangelical Union:

If we Baptist missionaries surrender our denominational integrity we will have to surrender—

1. The practice of New Testament baptism, namely, immersion. If all the churches belong to one organization there will have to be free interchange of members both immersed and sprinkled. We will have to ac-

cept sprinkling as equally valid with immersion. Then we cannot teach that immersion is the only baptism, or that it is necessary to be immersed. The inevitable result will be that immersion will eventually cease to be practiced and sprinkling will universally prevail, for people will not take the trouble to be immersed if sprinkling will do just as well.

2. The New Testament idea of the church, namely, that it is composed exclusively of regenerate persons. An amalgamation of the churches will mean the gradual spread of infant baptism until it becomes universal.

Then the churches will be composed of both infant and adult members, and so, as a matter of fact, they will not be composed exclusively of regenerate persons. Infant baptism grew out of the doctrine of baptismal regeneration; and therefore by this practice spiritual regeneration is denied and all of the distinctive doctrines of Christianity disappear. This is the history of all countries where the practice of infant baptism has universally prevailed for a number of generations. (Weston.)

3. The distinction between the church and the world. If regenerate and unregenerate persons are in the church then the world is in the church. And if infant baptism is universal then everybody will be in the church, whether regenerate or unregenerate, e. g., Roman Catholic and Lutheran countries.

4. Loyalty to Christ. We believe that Christ gave us explicit commands regarding the ordinances and that we have no right to change his commands to suit our convenience.

5. Our distinctive mission in the world as Baptists. We will have to surrender our conviction that we have a distinctive mission in the world or that we hold distinctive tenets that are worth propagating. The objection has been made to this point that we would have greater influence and power in propagating our distinctive tenets if we were merged into a larger body, a universal church; than we have by being a separate body. I maintain that just the opposite is true. Individuals scattered throughout a large body cannot have the influence or bear the testimony that they would if they were a separate organization. The fact of their being separate calls attention to their distinctive tenets.

Now suppose that we, as individual missionaries, approve of the plan of uniting all of our churches in the Philippines, have we, as representatives of Baptist churches in America and supported by them, the right to change the polity of the churches or to make them other than Baptist churches or to effect such a union as is proposed without the approval of the churches that sent us here and that support us? The individual native churches can change their polity if they will and unite if they see fit, for we are not their bishops. But have we missionaries a right to advocate or encourage or promote such a

(Concluded on page 6)

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EDITORIAL.

HEALTH AND RELIGION.

The recent Sunday School lesson about Daniel and his purpose not to defile himself with the king's meat, furnished a fine opportunity to show the connection between religion and health. There can be no doubt that it was Daniel's religious convictions that controlled him in this decision and there is no room for question as to its result on his physical as well as his mental health. It does not take super-human wisdom nor a special revelation to connect up the two things and conclude that God meant the laws regulating what we eat to minister to physical health and bodily vigor.

There are two tendencies today that make this lesson of special value to us. One is the demand to make our religion and conscience embrace and cover more territory than they have been wont to do; and the other is to investigate the effects of diet on health and physical and mental efficiency. Once men were content to let religion be confined to certain cells, either in a monastery, or in their brains, or parts of their lives. Today religion must be let loose on the whole man, his whole life and the whole world. It is not simply a Sunday exercise or luxury. It claims seven days in the week. It is not simply for the regulation of his private life but for the control of public policy or official relations.

THE TASK APOSTOLIC.

It would do us good to remember the real meaning of the word Apostle. It exactly accords with our word missionary, which we have borrowed from yet another language. While we have fairly well preserved the meaning of the word missionary we have allowed the word Apostle to lose much of its original flavor not to say its real meaning. Most people know when they stop to think that it means one who is sent out, that is sent out on a special mission or with a special commission. As it is used in the New Testament it signifies one who has been personally commissioned of Jesus Christ to see that the ministry which He began is carried forward to its completion without permission to lag. In this sense the original twelve (with one exception) sought to fulfill their apostleship. The commission is interpreted for us in the work of Paul better than in any other because we are permitted to see him in the fulfillment of it more than the others. The records of his work are more complete.

If the apostles had ever written a "creed" it would surely have been a missionary creed or it would not have been true to its name, or theirs. If there is any such thing as "Apostolic succession" it must be in the zeal and activity of Christians who desire to perpetuate their missionary labors and are seeking by following their example to finish the task which they were compelled by death to lay down.

The apostolic task as Paul reveals it is found briefly stated in Ephesians 3:9-9. "to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, etc." There are two departments to this undertaking, first to preach to the Gentiles, the unevangelized, and second to make all men know what is the plan and purpose of God. It is both a forward looking and a backward looking program. It undertakes the reaching of the lost with the gospel and the convincing of the saved that it is God's purpose and their duty to see that the unsaved have the gospel. Paul had a hunger for new territory. He wanted to be always pushing ahead with the gospel and penetrating the darkness of other lands with the light of the knowledge of God in the face of Jesus Christ. In many of his letters he betrays the impatience of a pioneer preacher to lay new foundations. But in spite of this he was ever going over much of the same territory when he had preached and established churches, that he might confer a "second benefit," that he might strengthen their faith, build them up in knowledge and interest them in the task which engaged him. These two departments of mission work are with us yet. We are not through with the work of educating and training in our home churches. There is still great need of instruction and enlistment. Occasionally a foreign missionary is needed at home to awaken the churches and summon them to the task apostolic. The pastors themselves ought to supply this need in the churches, this missionary and cooperative spirit. Let those of us who are pastors strive to fulfill our part and welcome the assistance of every man and every agency that will help to bring all the forces of our churches into line. The task is ours and we can do all things in Him that strengthens us.

GOD'S TWOFOOLD PURPOSE.

People who are disposed to question or deny God's eternal purpose, His predestinating plan do so only because they know not the Scriptures, neither the power of God. The first chapter of Ephesians is enough to put all doubts on this subject to rest. God's creation of the world and His superintending providence of it without a plan or a definite purpose and goal in it is as unthinkable as for an architect or contractor to be working on a building without knowing what he is going to make or where he is going to come out. This plan must include a knowledge of every piece that goes into the building and exactly how it is to be made to fit its place and serve its purpose. God, like the architect, not only knows every piece of material that goes into His plan but like him chooses it.

This being granted, look now to the chapter referred to above to see what that double

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Let us not forget our old ministers this month.

When Christianity ceases to be a worldwide message, it rapidly declines.

When a man owns his dollars he is reputable and happy, but when his dollars own him he is despisable and unhappy.

He that saveth his time from prayer shall lose it, but he that loseth his time for prayer and in prayer shall find it in a life of multiplied blessings.

The Board Meeting.

The Convention Board will meet at 10 o'clock, Tuesday morning, December 7, in the mission rooms of the First Baptist church, Jackson Miss. All applications for help should be in hand by Monday, December 6.

A Financial System.

At the Ministers' Conference, Brother Gavin of Corinth, made a very pointed and edifying talk on the Bible plan of giving. I have asked him to write what he said then out for The Baptist Record. He writes me that he is doing that and that in a short time his article will be ready. I want every one to look out for it and read it when it appears. I am asking others also to write on the various phases of systematic finance. We want a general and helpful discussion of this question. This is by all odds one of the most important things now before our people. We must have a system that lends itself to the development of the grace of giving and at the same time furnishes an adequate support to kingdom interests.

Our Gospel Mission Brethren Again.

Last week I quoted from Brother J. C. McGee, giving five of his one hundred and fifty reasons why a Baptist could not belong to a convention church, and showed that the reasons he gave were the very reasons why Baptists should belong to a convention church. I come today with a few more of his alleged reasons:

He says:

"6. They know that their convention system was unknown among Baptists until A.D. 1814.

"7. They know that it was organized in Philadelphia, May 18, 1814.

"8. They know that it was formed by the amalgamation of several small missionary societies, part of whom had only congregational baptism."

Well, this is indeed refreshing. Because some brethren got together in 1814 and organized a convention composed of represent-

atives from Baptist organizations, therefore, every true Baptist ought to come out of every Baptist church connected in any way with the Southern Baptist Convention. As a logician, our Brother McGee is a wonder. But he continues:

"9. They know that the first convention was formed with alien immersionists in it, and that they have ever supported it.

"10. They know that the Southern Baptist Convention was organized May 8, A. D., 1845, and that it split off from the Triennial Convention for Foreign Missions over the slave question.

"11. They know that the split was caused by the General Convention refusing to recognize slave holders."

Here is another proof of our brother's powers as a logician. He starts out to discuss the convention system and to show that Baptists ought not to belong to it, and then he switches to alien immersion and slavery. The system by which Southern Baptists are doing their work has nothing to do with slavery or alien immersion. If our brother is a Baptist, then he belongs to a church which has been either directly or indirectly connected with the things he mentions above. But that fact does not prove that his church is not a Bible organization. If we were to grant what is stated above by Brother McGee, which statement is true only in part, it would have no influence whatever in determining the rightness or wrongness of our method of doing mission work. Granting, for the sake of argument, that a people hold erroneous views in one particular, still that would by no means prove that they were wrong in another and altogether different department of church life.

Now, there might have been alien immersionists in the first convention, but they have not controlled the convention. Slavery might also have been the primary cause of the split from the Triennial Convention, but that is not an issue now. Alien immersion has less hold upon our Southern Zion now than ever and its influence is growing less and less all the time. Those who believe in Bible baptism have all along controlled the convention and they are destined to make Southern Baptists' Bible baptism Baptists.

Hence, we have removed and are removing the ground of Brother McGee's contention. His arguments, if they ever were arguments against our methods of mission work, which I deny, have lost their force. Bible baptism Baptists have taken hold of our denominational life and have shaped it along Bible lines. They have also put into our mission work the same Bible principles and have redeemed it from the errors of both doctrine and practice; the doctrine of anti-missions and the practice of so called gospel missions.

There is no thought that so transforms a man's life like the thought that he can tie his life up to the doing of the will of God.

THE PROPOSED CHURCH UNION IN THE PHILIPPINES.

By Henry Weston Munger.

(Continued from page 3)

union without the sanction of the churches to whom we are responsible? I know not.

If the pedo-baptist missionaries will agree to organize a church and form a polity based exclusively upon New Testament principles and practice them we might very readily and very conscientiously surrender our denominational name and our denominational integrity and unite in one church. But they will not do that. They will not surrender sprinkling and infant baptism. One Presbyterian missionary told the writer that he would be willing to give up both of these practices if thereby we could unite. But I doubt if there is another pedo-baptist missionary in the Islands who would agree to do that. In asking us to surrender our tenet regarding baptism they ask us to do what they themselves will not do. They regard certain features or elements as essential to baptism, e. g., Doctor Hodge (Presbyterian) says that a person has not been baptised unless water has been applied and the three names of the Trinity have been pronounced. That is, they regard these two features as essential to baptism and they will not admit a person into the church who has not fulfilled these conditions. Yet they ask us to receive persons into the church who have not fulfilled conditions that we regard as essential.

The chief reasons given for forming this union is that it will promote unity. But will it? Uniformity does not always produce unity. There may be unity among a hundred organizations and no unity in one, e. g., the Roman Catholic church. There is less unity in the Catholic church than there is among the various Protestant denominations. Sometimes members of one clerical order speak of the members of another order as belonging to a different religion. There is bitter rivalry and jealousy between the various religious orders. In the Philippines the priests of the Roman Catholic church and the priests of the Independent Filipino church hate each other more than they do the Protestants. Christ prayed for unity, not for uniformity. The great need of the church today is for unity, not uniformity.

The promoters of this union seem to forget that an organization or a creed is not the true basis for unity. The only true basis for unity is a common spirit. When men work together for a common purpose in a common spirit they forget their intellectual differences, and there is unity. I believe that one reason for the progress toward unity that we have made in late years is the increased interest and activity in social service.

Now we do not want to keep our churches in spiritual infancy or ecclesiastical swaddling clothes. We want to hasten the day when we are no longer needed and when the churches can stand alone. Our motto is "We must decrease; but they must increase." We do not want them to be "ruled by the dead hand;" we do not want them to be cast in the hard and fast mold of a

well-meant efforts for union will have been worse than wasted.

Another reason advanced for effecting this union is that we ought not to impose our ecclesiastical forms and organizations upon these people, but that we ought to naturalize Christianity and establish an indigenous church. True enough, so we ought. But what do they propose to do to establish this indigenous church? A committee is appointed, half of which are Americans and half are Filipinos. This committee sits down and draws up a polity, taking a little from the Methodists, a little from the Presbyterians, a little from the Episcopalians, a little from the Baptists, etc., and they call that an indigenous polity. It is only a crazy quilt of western church polities. It is no more indigenous than the entire Presbyterian organization from the general assembly down to the local presbyteries transplanted over here en masse. The missionaries propose to organize a national Filipino church. But, in the very nature of the case, the foreign missionaries cannot organize a Filipino church. This can be done only by the Filipinos themselves. If there is to be one national church they must establish it, and not the missionaries.

It is also maintained by the advocates of this union that we ought not to perpetuate our denominational distinctions or impose upon this people our denominational tenets; that we ought to confine ourselves to the fundamentals, the truths upon which we all agree. It is true, we ought to emphasize the fundamentals. But what are the fundamentals upon which we all agree? We all believe in the Fatherhood of God. But what else? We do not all believe in the Deity of Christ, using the term Deity in the same sense in which it is applied to God. We do not all agree in our views of the atonement. The fact is that the truths upon which we all agree literally are few. We ought to emphasize fundamental truths, but we cannot confine ourselves to these. The scope of our teaching must be broader and more comprehensive.

Two great rally days have been recently held by Dr. T. J. Bailey, superintendent of the Anti-Saloon League, one at Columbia, and the other at Gulfport. At both of these places the large audiences were composed of all the Protestant denominations, and the interest was very fine. Many of the best and wisest citizens commenting upon these services said they were far-reaching in their effects for better citizenship and general law-enforcement. The contributions to the work at these places are said to have been liberal.

The large majority of the newspapers in the State are outspoken and aggressive in their advocacy of temperance and prohibition, prominently among which stands out in clear light the old reliable Clarion-Ledger, of Jackson. It steadfastly and persistently declines all liquor advertisements. It is a clean paper and deserves the strong support of all prohibition people in the State.

A suffering boy who had been several times visited and assisted by a Christian woman, was asked by a preacher if he knew Jesus. He replied that he did not, but he knew a good friend of His.

Thursday, December 2, 1915.

THE PROPOSED CHURCH UNION IN THE PHILIPPINES.

By Henry Weston Munger.

(Continued from page 3)

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Thursday, December 2, 1915.

DIVINE SUFFICIENCY.

(Continued from page 3)

the world to condemn the world, but that the world through Him might be saved." In due time the great sacrifice was made, the unspeakable tragedy occurred, and Christ "was delivered for our offenses, and was raised again for our justification."

The betrayal, arrest and mock trial of Jesus follow in quick succession. Death is pronounced against the innocent Savior and He is led away to be crucified. Being weak and faint through agony of soul and pain of body, He is not able long to bear His own cross. It is laid upon the shoulders of another, and soon the place of execution is reached. Preparations are speedily made, and we behold the Son of God, the Savior of men, suspended in agony upon the cruel tree of the cross. Awful moments run into hours. A darkness sent of the Father to "veil from human eyes the closing pains of His own dear Son" enshrouds the whole earth for the space of three hours. Jesus cries with a loud voice and yields up His Spirit; and the people who came to behold the sight, smite upon their breasts and return. Joseph of Arimathea bears the body of Jesus to his own new tomb, and there it rests until the third day. Then, in accordance with his own declaration that he was able to lay down his life and to take it again, He bursts the bands of death asunder and comes forth conqueror over death and the grave. He stands among His disciples alive forevermore. With great awe, but with greater joy, they receive Him. We join in spirit with them. We behold the nail-prints; and, with Thomas, fully convinced of the resurrection and lordship of Jesus, exclaim with unspeakable joy, "My Lord and my God!"

Once more, permit a brief word on the scheme of redemption realized in the hearts of men. When the earthly ministry of Jesus was drawing to a close, He said to His disciples, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come He will convince the world of sin, and of righteousness, and of judgment; of sin because they believe not on me." At the first, and on down through the years, we find many witnesses to the regenerating power of the Holy Spirit. It has been, not a matter of theory, but of experience. Happy, indeed, is he who by the power of the Spirit can say, "I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto Him against that day." Happy also is he, who in the full consciousness of His Sonship can say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Divine sufficiency is also revealed in an unmeasured degree of spiritual power vouchsafed unto the believer for service. When the Apostle said, "I can do all things through Him who strengthens me," he did not have in mind the moving of mountains, or the drying up of seas; the believer is expected to do neither. He meant to say that he could endure all things for the truth's sake; and that, by the aid of the Spirit, he could lead the lost to Christ, instruct the believer and comfort the sorrowing. Our Lord and Master imposes no unnecessary duties upon us, nor does He require any impossibilities at our hands. The great commission secures me in this belief. As long as we labor in perfect harmony with His will defeat can never overtake us. To do all that the commission requires—evangelize, baptize, organize and utilize the nations of earth—is no impossible task. God is both raising up laborers who

are anxious to enter substitute fields and increasing the ability of His people to support them. Faithful, efficient servants of Christ are constantly appealing to our mission boards for support in order that they may undertake the work that they feel called of God to do. It is also true that the necessary funds are in the hands of the saved, if only they could be induced to do their duty in the use of same. The doing of the will of God, my brethren, is not a matter of ability but of disposition and understanding. When one understands his duty and appreciates his privileges, he can render acceptable service no matter what his limitations may be. Every saved soul with the power of speech may lead a sinner to Christ; and, even out of the abundance of his poverty he may have some humble part in the support of those who can carry the gospel to the ends of the earth. Then,

"Let none hear you idly saying,
There is nothing I can do;
While the souls of men are dying,
And the Master calls for you.

"If you cannot cross the ocean,
And the heathen lands explore;
You can find the heathen nearer,
You can help them at your door.

"If you cannot give your bounty,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in His sight."

God opens the way for those who are willing to serve and insure success for all, as he counts success, no matter what their limitations and hindrances may be.

Third, That the happy solution of all earth's problems is the blending of human insufficiency and divine sufficiency. I call your attention to a striking passage of Scripture in Paul's first letter to the Corinthians, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." In his second letter to the same church he speaks of the "thorn of the flesh." He besought the Lord thrice that it might depart from him, but the Lord replied, "My grace shall be sufficient for thee; for my strength is made perfect in weakness." "Most gladly, therefore," said he, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

It was by the hand of His servant, Moses, that God delivered His people from Egyptian bondage. The prophets of old were the Lord's mouthpieces for righteousness. In His last moments upon earth our Savior said to His disciples and, through them, to us, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the letter to the Romans, the writer declares that "whosoever shall call upon the name of the Lord shall be saved." He then asks, "How shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Oh, blessed thought, that we are "laborers together with God;" that He is willing to use us in bringing life and peace and joy to a lost race.

Great indeed is our feeling of helplessness as we stand by the death-bed of our loved ones and watch them slip away from us. Helpless and sad also are we as we behold the lifeless body lowered to its last earthly resting place. But our God has power over sin and death and the grave, for "when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

In conclusion, may I call upon every child of God to rejoice with me over the many added tokens of divine love and mercy? Amid dangers and trials, God's protecting arm has encircled us. In times of weakness and threatened defeat He has been our strength and has given us many a victory. More than this, He has enabled many of us to realize that "our sufficiency is from God," and that in Him and through Him we are made wise and strong to do service that angels might well covet to perform.

God has walked with us during another year, and is with us in the person of His Spirit this holy hour. Let us seek His guidance in all the deliberations of this convention and humbly bow to His righteous will in all things. Let the consciousness of His presence sweeten the fellowship of this happy occasion on which we have met to plan for larger things in the kingdom of Christ. Let us also rely wholly upon divine guidance and trust in the all-sufficiency of divine power. Thus, no mistakes will be made either in planning the work now or in performing the same during the year that is to follow. God grant that, in all our endeavors, we may so relate ourselves to Him, and so discharge every duty as that when we come into His glorious presence at last we may hear Him say, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

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When all these factors are considered, together with the publishers' care in presenting a volume in the highest type of workmanship, it is no wonder that this annual has existed for forty-two years, and that its latest volume finds it with the largest constituency it has ever enjoyed.

Price, cloth, \$1.00 net; delivered, \$1.15. The Baptist Record, Jackson, Miss.

Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

The Junior W. M. U. of the Okolona Baptist church gave a shower and reception for the orphanage and the orphans, November 19, at the lovely home of Mr. and Mrs. R. L. Neubert's. Many useful gifts were given, some of them were table cloths, napkins, tea-spoons, canned goods, dozens and dozens of stockings, sheets, new gingham, dresses, cheese cloths, suspenders, belts, aprons etc. In all it amounted to \$75.35. This was separate from a box packed for the car, which consisted of clothing for both boys and girls. The whole amount was \$121. The Senior W. M. U. contributed \$10 of this amount.

LEADER.

Echoes from Convention.

The first thing that impressed me about the convention was the joy of going myself my first time and of meeting so many others at the depot the morning I started.

Then the number of people who met the train at Hattiesburg and made us welcome and comfortable. The joy of meeting old friends all during the convention—any minute one was likely to be confronted by an old acquaintance renewed. When we lined up at the entrance of Main street church and registered we were ushered into such a beautiful church we could not help but feel the benediction of the place. When we got inside all was beautiful and quiet and holy. We felt it was good indeed to go up to the house of the Lord.

We found the church all divided into associations, so we had to look for our proper place.

Miss Heck's picture, with the flowers, was beautiful and its place was so appropriate.

When the whole body rose and sang the woman's hymn for the year, it was soul-stirring.

We were all impressed with the grace and ease with which our president presided; no one could have done better; there was perfect order throughout the whole meeting. I was glad to see the associational superintendents line up when their association was called; their conference was helpful.

We were charmed with Miss Mallory and will long remember her address.

Miss Lackey's report was good and we all felt like cheering when she read it; we all wanted her picture of the lily stalk to illus-

trate the graded union; we were delighted when the convention voted to have it put on our minutes.

We were very close to the throne when Mrs. Johnson led the noon hour devotional, using Jer. 33:3. We will never forget one sentence, "Christ-like praying in secret is the secret of Christ-like living in public."

Dr. Love brought us face to face with our waiting missionaries and the W. M. U. of Mississippi raised enough to send out one. Every woman would have given that much herself if she had had it.

We were delighted with our visit to the Woman's College; we all came away feeling it is the greatest place for girls in our State. Mrs. Harrington's report on the needs of the orphanage made us all go home and get busy packing boxes for them, because we do not want our children to suffer. We are glad there will soon be prepared for us some better programs for Sunbeams and we hope the women will realize we are terribly neglecting our boys by not having Royal Ambassador chapters in all our churches. We cannot expect to have missionary men without training the boys. The whole convention was very striking, while the eloquence of some was very persuasive.

A DELEGATE.

The hospitality shown by the management of the Woman's College was a pleasant feature and gave us a chance to see how rapidly grows this youngest child of the convention, while the training of girls here promises well for the Baptist cause in future. Our men and women are thinking long thoughts while planning for the years to come.

MRS. P. L. DAVIS.
FELLOWSHIP CHURCH DEDICATED.

It was my privilege to preach the dedicatory sermon for the Fellowship church, at Lorman, Miss., on November 25 at 11 a. m. The hour was set apart as a Thanksgiving service and I had the honor of preaching the sermon at this occasion also.

The dedicatory service was at 2 p. m. A goodly number of people gathered from the town and surrounding country for both services.

Fellowship church was established in the fall of 1815—just one hundred years ago—and was located about three miles from its new site. On account of the change in the center of population, it was decided to move the church from its old site to the little town of Lorman.

We found the church all divided into associations, so we had to look for our proper place.

Miss Heck's picture, with the flowers, was beautiful and its place was so appropriate.

When the whole body rose and sang the woman's hymn for the year, it was soul-stirring.

We were all impressed with the grace and ease with which our president presided; no one could have done better; there was perfect order throughout the whole meeting. I was glad to see the associational superintendents line up when their association was called; their conference was helpful.

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trate the graded union; we were delighted when the convention voted to have it put on our minutes.

How beautiful was verified the truth, "He that loseth his life shall find it," when the memorial to Miss Heck filled our hearts with a sad sweet song and made us glad to be co-workers with one so noble and grand in character. After the close of the W. M. U. Convention, we attended some of the sessions of the State Convention proper, being deeply interested in the larger affairs which men plan and women help to carry out. We wondered why the W. M. U. report by Miss Lackey read before the convention with the request that six per cent of W. M. U. receipts be given for expense of the organization, should have created such a spirited discussion among the brethren. The reports and speeches received close attention. The zeal and earnestness of the speakers were very striking, while the eloquence of some was very persuasive.

The hospitality shown by the management of the Woman's College was a pleasant feature and gave us a chance to see how rapidly grows this youngest child of the convention, while the training of girls here promises well for the Baptist cause in future. Our men and women are thinking long thoughts while planning for the years to come.

MRS. P. L. DAVIS.

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NEWS IN THE CIRCLE
MARTIN BALL.

Pastor J. T. McNew, of Texarkana, has resigned and accepted the call to Farmersville church. He enters the field at once.

Rev. U. S. Thomas, of Rogers, Ark., has declined the call to Jonesboro, Ark., on account of the health of his wife. He prefers to remain in the Ozarks.

Thanksgiving service was attended in Washington, by the members of the President's Cabinet, the diplomatic corps, the Supreme Court, and other prominent officials, at St. Patrick's Catholic church. Can't you see how things are moving? Open your eyes!

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shiver Spring is the greatest mineral spring ever discovered and I offer it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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ROBERT E. SPEER CONTRASTS
THE KOREA OF 18 YEARS
AGO AND TODAY.

Old Mr. Yi, of Korea, was in a conference a year ago with the Japanese minister of education. As it closed he said, "Your excellency, I find that Jesus Christ is able to give me perfect peace at all times. I wish that your excellency might also have this peace." Mr. Speer in an early issue of The Sunday School Times will describe a meeting in which Mr. Yi spoke, and also draw a memorable word picture of the no longer hermit nation. A copy of the paper containing this article will be mailed on receipt of a post card request addressed to The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa.

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Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it. Get 2 1/2 ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

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A FINE GENERAL STRENGTHENING TONIC



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Dorothy Page

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If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

The Baptist Record.
160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

FROM FRANKLINTON, LA.
 I read with great interest the report of the convention that has just closed, which seems to have been one of the greatest sessions in her great history. No one in the State or out of it rejoices more at the great success than is the portion and crown of Mississippi Baptists in these days of prosperity made possible largely by the blood and deep foundation laid by such men as H. F. Sproles, J. A. Hackett, J. B. Gambrill, T. J. Walne, M. P. Lowrey, A. V. Rowe, W. T. Ratliff, and many others whose names are recorded in heaven. Truly these saints of God hath labored and ye have entered into their labors. A goodly crown will adorn the heads of these servants of Christ when they come to their reward. I was delighted when I read of the good impression made by dear Brother Rowe in his address of response. No man in the State has wrought more effectually than he. Mississippi Baptists have come to the kingdom in a great time, and the conflict is on—the victory is sure to come. May our Father's richest blessings be on all of them. I have been at Franklinton twenty-two months and the Lord has greatly blessed the work. There have been 152 members received into the fellowship of the church and all missions have a large place in the hearts of the membership. The Sunday School is a marvel of beauty and a joy to the pastor. The B. Y. P. U. is soon to be a great factor in kingdom work. I preach to two splendid congregations every Sunday. We hope in the near future to build a larger and better meeting house as we have outgrown our present quarters. We beg to be remembered in the prayers of the beloved brotherhood in the dear old home State.

Blessings on The Record and all the saints.

J. J. WALKER.

WHAT GRANDMOTHER USED

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to be. That is the test that Gray's Ointment has stood—successfully. The old folks all found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and abrasions of the skin. "Please send me by return mail one box of the old Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equal to it." Keep a box in the house. It will save you many an ache and prevent serious blood troubles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Dr. Geo. W. Truett, of Dallas, Tex., is now with Pastor C. C. Coleman, of the Citadel Square church, Charleston, S. C. He will spend some time in a meeting there.

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Baptist Periodicals for 1916

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HOME AND SCHOOL. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

WORLD-WIDE. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

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We have the greatest facilities for marketing Poultry and Eggs in the State and are the only firm in Jackson making a specialty of it. This insures best prices. Write today for full information. References: Merchants Bank & Trust Co., Jackson, Miss.

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Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

WILLIAM STRINGFIELD.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

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We will send you FREE a copy of our new 1916 recipe book "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your CHRISTMAS CANDIES at home. It also contains recipes for the daintiest Desserts, Jellies, Puddings, Salads, Ice Creams, etc. If you send a 2c stamp we will send you a full pint sample of KNOX SPARKLING GRANULATED GELATINE, or for 15c a two-quart package, if your grocer does not sell it.

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BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

Ladies! Darken Your Gray Hair

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

NEWTON BARACAS.

The Baraca class of the Baptist church of Newton met a few weeks ago for the purpose of electing new officers. The following were the ones elected:

President—N. G. Hickman.
First vice-president—L. M. Clark.
Secretary—R. L. Noel.

Treasurer—Rufus White.
Reporter—J. P. Culpepper, Jr.

Prof. C. D. Johnson, teacher of English in Clarke Memorial College,

was elected to fill the place of teacher, formerly occupied by Mr. G. W. Walton, who had resigned.

The name of the class was changed from Baraca to Berean, inasmuch as the Baraca movement is now recognized as an organization not in accord with the principles and best interests of the Baptist church.

Whereas, it has pleased the Lord in His own wise providence, to remove from our midst our beloved member, Mrs. Lenora Evans; therefore be it

Resolved, That the W. M. U. of Quitman Baptist church do tenderly mourn our loss, and we shall ever cherish in our hearts the memory of her beautiful life.

Resolved; further, That these res-

E C Z E M A
IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itch and heals permanently.

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A bottle of Dr. Caldwell's Syrup

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J. J. WALKER.

Franklin, La.

DAINTY COOK BOOK FREE.

We will send you FREE a copy of our new 1916 recipe book "Dainty Desserts for Dainty People," for the name of your grocer. This book is illustrated in colors and will show you how to make your CHRISTMAS CANDIES at home. It also contains recipes for the daintiest Desserts, Jellies, Puddings, Salads, Ice Creams, etc. If you send a 2c stamp we will send you a full pint sample of KNOX SPARKLING GRANULATED GELATINE, or for 15c a two-quart package, if your grocer does not sell it.

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Resolved; further, That these res-

Thursday, December 2, 1915.

THE BAPTIST RECORD

DOES IT PAY?

Dr. H. L. Hargrove.

"First give me bread," said a starving man on being asked about his soul. After being fed and cured the man was easily converted.

China is that starving man. To most Chinese, America is a Good Samaritan. America is almost the only great nation that has not tried to secure a slice of Chinese soil. It is our nation that returned \$15,000,000 of the Boxer indemnity, making it possible for China to found one of her greatest schools, Ching Hwa College at Peking. In times of famine it is our country that leads in gifts. And Mr. Rockefeller has just given millions to improve the science of healing in this bed-ridden nation. So China loves and trusts America.

In my teaching of Chinese boys

GREAT NEW HEALTH DISCOVERY

That dyspepsia, indigestion, biliousness and so-called kidney trouble are not real diseases of the stomach, liver or kidneys, as supposed, but are merely symptoms which vanish like magic under the influence of Pontiac, the new health discovery, is now thoroughly proven and overwhelmingly demonstrated by scientists of the medical world. The scientists have discovered that the stomach, liver and kidneys are the Tripod of Health; that they are not independent organs, as supposed, but are so intimately related in their work that they all immediately suffer when one is in distress. It is like a row of blocks standing on ends, when one falls, it knocks another and that another until they are all down. Indigestion, gas, palpitation, dizziness, coated tongue, bad taste, foul breath, sallow skin, headache, faintness, nervousness, the blues, stiff back, rheumatic and neuralgic pains, getting up at night, lack of energy and loss of flesh—all these are merely symptoms of an unbalanced tripod rather than diseases, for they all disappear under the influence of this new discovery which acts by restoring the balance to the tripod of health. This clears up a mystery which had baffled the medical profession.

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Note: It may be several months before this preparation reaches your local pharmacy; in the meantime order by mail from the Distributor. Readers are requested to call the attention of their suffering friends to this announcement. As the effects are simply wonderful and most delightful, your kindness will merit their lasting gratitude.

ST. MATTHEW, 5.

15 ^b The land of Zab'un-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'í-lee of the Gén'tiles;

16 ^b The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

8 Is. 2, 1, 2.

Luke 2, 22.

Mark 1, 14.

John 3, 2.

Mark 1, 16.

10, 7.

Luke 5, 12.

John 1, 42.

Luke 5, 2.

John 1, 42.

Matthew 5, 1.

Matthew 5, 2.

Matthew 5, 3.

Matthew 5, 4.

Matthew 5, 5.

Matthew 5, 6.

Matthew 5, 7.

Matthew 5, 8.

Matthew 5, 9.

Matthew 5, 10.

Matthew 5, 11.

Matthew 5, 12.

Matthew 5, 13.

Matthew 5, 14.

Matthew 5, 15.

Matthew 5, 16.

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Matthew 5, 23.

Matthew 5, 24.

Matthew 5, 25.

Matthew 5, 26.

Matthew 5, 27.

Matthew 5, 28.

Matthew 5, 29.

Matthew 5, 30.

Sunday School Lesson

BY A. J. AVEN, LL. D.

JEHOVAH YEARS OVER BACK-SLIDING ISRAEL.

Hosea 11:1-11.

Introduction.

This prophet, whose name means "deliverance or salvation," is the first of those known as the twelve minor prophets, whose books were written at various periods extending over four hundred years. He lived during the long and vigorous reign of Jeroboam the second, king of Israel, and was contemporary with Isaiah. But unlike the latter prophet, who was burdened chiefly about Judah and Jerusalem, Hosea was principally occupied in uttering the lamentation of Jehovah over the ten separated tribes of Israel, who had persistently broken his covenant, and hardened their hearts against the moving entreaties of His love. But amid all the touching expressions of wounded and disappointed affection, there is distinct promise of both spiritual and national recovery, of both conversion and restoration."

To properly understand this lesson, it would be well to read the entire book of Hosea. In the first division which is contained in the first three chapters, the prophet uses symbolic language which cannot be misunderstood, and which is "designed to be a living parable of the unfaithfulness of Israel to God." In the second division, including chapters four and five, the central teaching is "My people are destroyed for lack of knowledge." In the third division, chapters six and seven, there is an earnest appeal which shows that worldliness is the legitimate fruit of ignorance. In chapters eight and nine, the fourth division, we find stern threatening. The fifth division, chapters ten and eleven, Israel "is described as an empty vine, and then as a child most tenderly loved." In the sixth division, Judah is reproved, but Ephraim seems to be the burden of the Holy Spirit's words. Chapters twelve and thirteen. In the seventh

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FEVERISH, CONSTIPATED**

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

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THE PATENT "OPEN FLAT" BINDING is used on this Bible



"The Perfect Bible"

NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kōnāz, duke Tē'man, duke Mib'zar,	19 And Cīlēb 1
54 Duke Māg'di-el, duke I'rām.	which b
These are the dukes of Edom.	20 And began Be
CHAPTER 2.	21 And to the d
1 The sons of Israel. 3 The posterity of Judah by Timor. 13 The posterity of Judah by Caleb. 14 The posterity of Caleb by Hesron. 21 Hesron's posterity by the daughter of Nachash. 22 Jerachon's posterity. 24 Shechan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hesron.	ther of when h
2 Reuben, Simeon, Lé'vi, and Jū'dah, Is'sa-char, and Zeb'u-lūn;	22 And three ar Gil'e-ad.
2 Dān, Jō'seph, and Bēnja-min,	23 And
Nāph'ta-li, Gād, and Aš'er.	4 Ga. 46.12 Ru. 4.14

DESCRIPTION—Bagster Long Primer, 8vo. Self-Pronouncing; with full-page illustrations; and the words of Christ printed in red ink.

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No. 200. KERATOL, divinity circuit, red under gold edge, headband and marker.....\$2.00

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JACKSON, MISS.

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The Baptist Record,

Jackson, Miss.

Send me by return mail.....cop.....your Red Letter

Teacher's Bible No. 200. I enclose \$.....andfor parcel post. If the Bible is not satisfactory, I am to have the privilege of returning it.

Signed

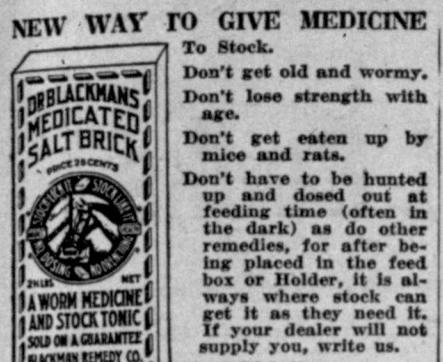
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Thursday, December 2, 1915.

THE BAPTIST RECORD

15



Blackman Stock Remedy Co., Chattanooga, Tennessee.

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By C. S. Wales

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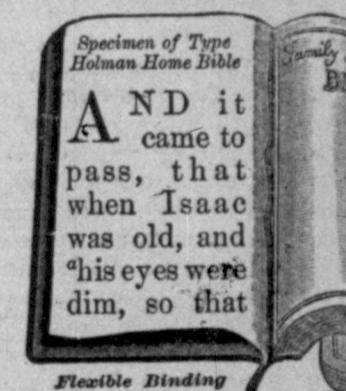
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BOOK NOTICES.

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That the publishers are vieing with each other in getting out attractive juvenile books is certainly proved by the number of exceptionally attractive books that are being offered for the Christmas trade. We are listing those that appeal to us as being especially desirable.

From Little, Brown & Co., Boston, are four little books that will be enjoyed by children from four to twelve years of age. They are fine examples of nature stories in which the imagination is given wholesome exercise. Chatterer, the Red Squirrel, by T. W. Burgess; Sammy Jay, by Burgess, and Molly Waddy and Tony, by Burgess, will be found entertaining to be read to little tots or for older children's reading. Mother West Wind "Why" Stories, by Burgess, is a collection of animal stories that remind one of the Uncle Remus stories. The Child's Book of American Biography, by Stimpson, is for older children and is entertainingly written, and is both delightful and instructive reading. In Victorian Times, by El Elias, is a collection of short character studies of the great figures of the period. These books are characteristic of the juveniles by this company.

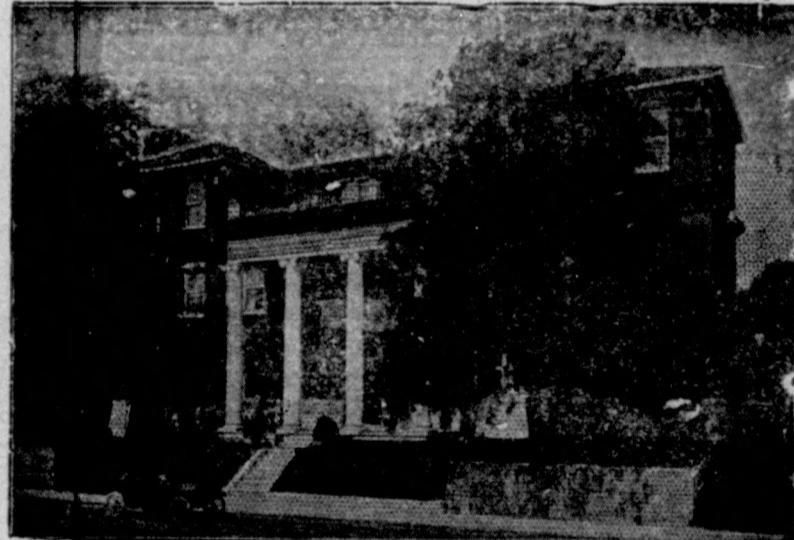
Heidi, by Johanna Spyri, is one of the series of "Stories All Children Love" that is being brought out by the J. B. Lippincott Co., of Philadelphia. These books are attractively bound and will be welcome in any juvenile library. By the same company is Winona of the Camp Fire,

by Margaret Widdener, which is a typical campfire story, written in this author's happiest vein. For boys the Lippincott Co. has to offer Gold Seekers of '49, by E. L. Sabin, which will delight the boy of adventurous age. It is clean and wholesome.

The Macmillan Co., New York, offers The Extra Day, by Blackwood, which will be enjoyed by grown-ups as well as by advanced youthful readers. It is a story that will be appreciated as well as enjoyed. From the same company comes Deal Woods by Griswold and is one of the famous Deal stories that have made this author famed among boy readers. These books are interesting as individual books or as a series. A Maid of '76, by Knipe, is a charming story for girls; it also gives fine historical setting that will be impressed on the young reader's mind. The Kingdom of the Winding Road, by Meigs, will fill the heart of the young boy or girl with intense delight. It is one of the prettiest of the Christmas books.

The Apple Tree Sprite, by Morley, published by A. C. McClurg & Co., Chicago, is a fascinating little story of an apple orchard farm. The good times there are shared by the readers of this book. By the same company is a book that will be especially pleasing to boys, The Fur Trail Adventures, by Wallace. This is a story of the out-of-doors that will also be read with interest by grown-ups.

Tell Me Why Stories About Sound and Color, by Claudy, is one of a series of "Tell Me Why Stories" that have been published by Robert McBride Co., New York, each of which is worthy a place in every child's library.



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